

Brotherhood Commission names advisory committee

Fifteen Baptist laymen have been named to a Brotherhood advisory committee to study ways Southern Baptist laymen can be more involved in missions.

The committee will meet with Brotherhood Commission staff, Commission trustees and state Brother-

hood leaders twice a year for input on lay involvement. The committee will also suggest ways to implement a Fellowship of Baptist Men which the Brotherhood Commission recently approved.

The objective of the Fellowship will be to promote witnessing and mission involvement among Southern Baptist men, to help churches involve more men in witnessing and missions, to work with Southern Baptist Convention agencies and state organizations in involving more men in witnessing and missions, and to encourage greater financial support in witnessing and missions by men through the Cooperative Program and other Southern Baptist channels.

The Fellowship will also encourage the organization of Fellowships of Baptist Men on the basis of vocation, interest, and/or skills. The fellowships will meet to share ways of using skills in witnessing.

Mississippians named to the advisory committee were: Owen Cooper of Yazoo City and Charles Crabb of Booneville.

Prayer for visas

Editor:
URGENT PRAYER REQUEST: If visas aren't granted soon to four waiting couples (two of them from Mississippi: the R. T. Buckleys of Picayune and the Glenn Biens of Coldwater) the James Youngs of Thomastown and the Tom Thurmours of Monticello will be your only missionaries in Bangladesh. The other three couples leave for furlough in July.

Thank you for giving consideration as to whether this is newsworthy to our praying friends of BAPTIST RECORD.

Guinevere Young
Missionary to
Bangladesh

Board Executive Committee makes personnel additions

A new director for the Cooperative Missions Department to replace Foy Rogers, whose retirement was announced for Aug. 1, a new consultant in the Brotherhood Department, and a new associate director of the Baptist Student Union at the University of Southern Mississippi were elected last week during a



Grisett

The committee also approved the purchase of new carpet for the halls of the Baptist Building. This carpet is also 14 years old. The cost of \$15,750 will come from capital needs.

Gerald Walker, pastor of Lizzana Baptist Church in the Gulf Coast Association, was granted pastoral aid of \$100 per month. The church had been a part of the pastoral aid program under the previous pastor, who resigned in January.

The committee also approved the expenditure of \$4,193 to be used for the completing and mounting of a historical tapestry that has been being fashioned in needlepoint one block at a time for sometime by volunteers. When completed the giant tapestry will hang in the foyer of the Baptist Building.

In his position as director of ministries for Jackson Association, McBride serves in the areas of language missions and Christian social ministries. He is a native of Jackson and was ordained a deacon in 1950 by First Baptist Church, Byram, when he was 18. The next year he was licensed to preach and ordained by the Byram church. He volunteered for mission service in 1959.

(Continued on page 2)

Help Wanted

A volunteer mission project urgently needs help. A group had previously planned to go on this project, but their plans did not materialize.

The Citrus Heights Baptist Church near Sacramento, Calif., needs help in a construction project July 24-31. The church building plans depend on volunteer help at this time. From 10-15 men are needed for one or two weeks. Skills needed are in the area of carpentry, plumbing and electrical work.

Approximate cost in transportation is \$280 round trip. If you can assist in this project, please contact missions coordinator Nolan Brister, Brotherhood Department, Box 530, Jackson, Miss. 39205, phone (Monday and Wednesday mornings) 968-3800.

at Southern Seminary, Louisville, Ky. Prior to that he was pastor of First Baptist Church, Charlotte, N.C.

His service as SBC president was in 1970. He is a graduate of Mississippi College and earned a master's degree in theology from Southern Seminary. Mississippi College and Baylor University have awarded him honorary doctorates.

Bates will be speaking during the evening service portion of the rally. The banquet portion begins at 5:30 p.m. and the service portion at 7. The service portion will also feature sacred music artists R. L. and Beth Sigrest.

Smith named Lee county mission leader

William P. Smith, III, pastor of the Flora Baptist Church, Flora, has been elected director of missions of the Lee County Baptist Association. He will succeed Harold W. Anderson who retired last December and will assume the post July 5.

The Portsmouth, Va. native, is a graduate of Mississippi College. He earned the master of divinity degree from New Orleans Seminary, and the master of arts degree in philosophy from the University of Mississippi.

His wife, the former Mary Ellis Perkins of Tupelo, is a graduate of Mississippi College. The Smiths have two children, Paul and Catherine.

In the past Smith has served as Sunday School director (Yalobusha association) Moderator (Clay Association), was on the executive committee of Mississippi Baptist Convention Board (Lee Association) and was area director for the Brotherhood department. He is a trustee for Mississippi Baptist Seminary and is a family life consultant for Hinds-Madison Association.

Former churches are Wayside, Scobey, Siloam, West Point; Auburn, Tupelo and First, Nettleton.

Lottie Moon total is \$50.7 million

RICHMOND, Va. (BP)—Final receipts for the 1981 Lottie Moon Christmas offering for foreign missions totaled \$50,784,173, or 1.6 percent over the \$50 million goal.

Gifts exceeded 1980's total by more than \$6 million and represent a 13.6 percent increase. The 1980 total was \$44,700,339, or 99.3 percent of the \$45 million goal.

The 1982 offering goal is \$58 million.

Books closed May 31 on the 1981 offering. Any money received after that date will be applied to the 1982 offering.

rest of Yazoo City. The couple have appeared on the programs of the Southern Baptist Pastors' Conference and Southern Baptist Evangelists' Conference and virtually all of the major Mississippi Baptist Convention Board's conferences and meetings.

For the banquet, the speaker will be Barry Landrum, pastor of First Baptist Church, Bossier City, La. He went there in 1977 from the pastorate of First Baptist Church, Greenville, Miss.

He is a native of Laurel and a graduate of Mississippi College. He earned the master of divinity degree from Southern Seminary and a doctor of ministry degree from New Orleans Seminary. Mississippi College awarded him an honorary doctorate.

Landrum will be joined on the banquet portion of the rally by the Hometown Reunion, a barbershop quartet headquartered in Jackson. Members of the group are Wayne Derrick, Howard Flowers, Charles Stacy, and Bill Lumpkin.

Admission to the evening service is free. Admission to the banquet portion of the rally is by ticket which may be purchased by the Brotherhood department, Box 530, Jackson, Miss. 39205. Tickets are \$5 per person.



The Hometown Reunion

Hearon, Didlake join Convention Board Staff

Bonnie Ernst Hearon has been named to the staff of the Mississippi Baptist Convention Board as assistant

Baptist Student Union director at the University of Southern Mississippi, Hattiesburg. She is assigned through the Student Work department.

The San Antonio native is a graduate of Mary Hardin-Baylor College where she was class president all four years, and earned the master of religious education degree from Southwestern Seminary.

Mrs. Hearon married Tom Hearon last December. Tom is BSU director for William Carey College, also in Hattiesburg.

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Jim Didlake has been named to the Mississippi Baptist Convention Board staff as consultant in the Brotherhood department.

Didlake, minister of education and administration for First Baptist Church, Brandon, will be state Royal Ambassador director and will coordinate Mississippi Baptists' disaster relief program. He begins July 1.

A native of Crystal Springs, Miss., Didlake, 38, is a graduate of Mississippi State in chemistry, and earned the master of religious education degree from New Orleans Seminary in 1969.

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denomination? We know one thing for sure and that is, there is absolutely no escape. This question cannot be answered by the brilliant scholar, the clever attorney, the philosopher of the ages, the crafty clairvoyant, or the studious theologian, the demons of Hell, Jesus, or the Jehovah God. How shall we escape—Southern Baptists we shall not!

And what is it we will definitely not be able to escape? If Southern Baptists ever try to escape the absolute priority of evangelism and the authority of the infallible, inerrant Word of God, we will not be able to escape the mediocrity of other mainline denominations. I asked a former preacher who had graduated from seminary what his non-Baptist seminary did for him. He said to me, "It made me an atheist." Many of their edifices are no longer churches to proclaim the unsearchable riches of Christ. They are country clubs with steeples on top. They are conservatories of culture instead of lighthouses of Gospel truth.

To the degree that Southern Baptists move from this great salvation it shall move toward such mediocrity. We will not escape.

We will not escape the deadness of the so-called social gospel that has done very little good for society and has no gospel. They speak of race relations, world hunger, temperance, and human ethics, but it has always been the evangelistic Bible-honoring church that has opened its doors to all races and put food on the table of the hungry.

The third thing that we will not be able to escape is the shame of allowing millions of souls to plunge into the lake of fire. A person without Jesus Christ is one heart-beat from an eternal hell. That being the case, it behoves us to quit wasting our Sunday mornings on Deutero-Isaiah or Darwin idiocy and preach the joyful word of Jesus Christ. There is abundant life and everlasting life, for Jesus will not only add years to your life, but life to your years. No one in hell is glad that he went to a liberal church.

The words of Ezekiel 33:8 ought to be considered. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, the wicked man shall die in his iniquity; but his blood will I require at thine hand."

What will we not be able to escape as a people, a group of churches, or a

2. PEOPLE THAT ARE INEXCUSABLE . . . "We"

This passage was not written to the lost, it was written primarily to Hebrew Christians and generally to all Christians of all generations. The pronoun "we" refers to those who are born again—those who ought to know better.

How easily "we"—"how shall we escape" can be applied to Southern Baptists, if any group of people on earth should not escape the responsibility to share this great salvation, it is the denomination that God has allowed to be the greatest evangelizing force on earth. For other mainline denominations who have lost their candlestick, it might at least be understandable, but not for the world's largest protestant denomination. We ought to know better. We are people of the Book.

It is inexcusable for a Southern Baptist to say he is a humanist and proud of it. It is inexcusable for Southern Baptists to pray for the opening of a brewery. It is inexcusable for a Southern Baptist to say Genesis is political rhetoric and not historical fact. It is inexcusable for a Southern Baptist to teach evolution in our schools. It is inexcusable that any Southern Baptist would social drink and have no shame about it.

How shall WE, how shall WE, how shall WE Southern Baptists escape? WE WILL NOT.

We of Bold Mission Thrust commitment need to understand that there are some marriages that will not work. We cannot wed missions to liberalism; evangelism to liturgical worship; spiritual power to high church music; Holy Ghostunction to sleepy sermons; or transformed lives to skeptical preachers. We must preach the Bible, live the Bible, and obey the Bible. We must not be bland, benign, bickering Baptists, but Bold, Believing, Bible Baptists.

I was looking again at the story of the Prodigal Son—not the one that went to the fair country and wasted his substance with riotous living, but the one that stayed home in self-righteousness. Do you remember how the older brother was angered at the attention given to the return home of the younger brother? He would have no part of the celebration or eat of the fatted calf and enjoy the homecoming.

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Southern Baptist Convention annual sermon

Southern Baptists' most serious question

By Bailey E. Smith

Bailey E. Smith is pastor of First Southern Baptist Church, Del City, Okla., and was first elected president of the Southern Baptist Convention in June, 1980. He is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary and has served as president of the Baptist General Convention of Oklahoma and the Southern Baptist Pastor's Conference.

Let me ask you a question that you will not be able to answer. Not even all the demons of hell or the devil himself could answer this one. The cherubim, the seraphim of heaven, or any other angel could not answer it either. It is a question of which not even God himself has given us an answer.

Let's examine Hebrews 2:3. Here we find a question for which there is no answer. However, it is a question that we must ask. "How shall we escape, if we neglect so great salvation?" This is an unanswerable question.

In the next few moments we shall take this powerful Scripture and consider it phrase by phrase to see what message God has for us.

Remember that these words were spoken to a body of Christians who were majoring on something besides that "great salvation." God was unhappy with their losing the priority of evangelism and he is unhappy with us as we do so.

1. PROPOSITION THAT IS IMPOSSIBLE . . . "How can we escape!"

We can sense the fact that, as he asks the question, he knows no answer. He knows that in all the universe of God, even if man comes with great powers of inspection, discovery, or clairvoyance that he will not be able to find an answer. We can observe despair welling up in the man who asks the question. "How can we escape!"

He asked the question, knowing even before he finishes the sentence that it is much like asking, "How can a man toss a mountain over the sun?"

We might as well search for a man with gills and a fish with lungs as to search for an answer to the question, "How can we escape if we neglect so great salvation?" It is impossible to discover an answer to this query.

What will we not be able to escape as a people, a group of churches, or a

Clark Hensley

He marches with the troops, quietly giving direction. . . .

By Tim Nicholas

At a fellowship retreat for black and white Baptist pastors in Mississippi in 1973, tension was heavy. Some blacks had been turned away from a Mississippi Baptist church shortly before in a much publicized fashion and the pastors of both races were feeling some measure of resentment.

One white pastor, incensed over the issue, bothered to attend the beginning of the retreat, then leave volubly in a huff.

J. Clark Hensley, a co-sponsor of the retreat, began his presentation for the evening in that fragile atmosphere. His talk entitled "Amen, Amen," did not include condemnations, or should-have-beens; the subject was of the ultimate authority of Jesus Christ.

As he finished, the cafeteria at Sophia Sutton Assembly at Prentiss was silent for a moment. Then J. Robert Bradley, a black soloist from Nashville, began softly singing, "Amen . . . A-men . . ." Quickly the rest picked up the cadence, joining in the rousing praise hymn, the evening ending with 50 black and white Baptist preachers locked arm in arm around the room, praising God.

Hensley retired in April after a ministry spanning 50 years that reflected quiet leadership and non-reactionary responses to volatile times. He retired as executive director of the Mississippi Baptist Christian Action Commission. He served from the commission's inception in 1966. He was superintendent of missions for the Hinds County (Jackson, Miss.) Baptist Association, 1958-66, and for 28 years was pastor of churches in Missouri and Tennessee.

Hensley's unflappability has been an asset throughout his ministry. His first full time pastorate was Bethany Baptist Church in Kansas City, Mo., during the days of the "Pendergast machine." Highly interested in politics, Hensley participated in secret meetings that opposed the crooked politics of the area, but said he never spoke out from the pulpit on political matters.

Threats

He did preach, however, one sermon on the subject of Christian citizenship. The service was broadcast over radio. And as a result, Hensley's life was threatened. "I began to see that speaking out, causes you to run a risk," said Hensley.

Hensley came from a politically oriented family. He was even named from politics. The family wanted him named for one of the two possible Democratic nominees for president, either Woodrow Wilson or Bennett Champ Clark. The Missouri favorite son was the winner in the name race.

Closest he came to disaster in the family, recalled Hensley, was once when he told family members he had voted Republican. He tells this with a chuckle as he does with all the stories he tells. It is a self-deprecating sort of humor that sets people at ease with him.

Hensley was reared in rural farm country in north Missouri. He said he got his biblical ethics from his mother who quoted Scripture regularly. And he got his practical ethics "from my father, which is unusual because he had a drinking problem," he said. "As a farmer he taught me how to hoe a clean row, to plow a deep furrow, and to build a straight fence."

Hensley began visiting the Baptist Young People's Union while in high school and joined the Baptist church about age 15. He was ordained to the gospel ministry at age 18 while pastor of two part-time churches. He told his ordination committee that he'd get the best possible education, which he later said he thought would be about two years of college.

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Thursday, June 17, 1982

Most serious question

(Continued from Page 1)

I figured out his problem. That was his calf they killed. Sure it was. Who fed the calf and got out of bed early to get it back into its pen? Who cared for it while the younger brother was out spending his inheritance? The older brother, of course. So he preferred a kicking calf to a repentant brother.

Southern Baptists are going to have to allow some of our fatted calves to be slain before we ever get the prodigals of this world to the Father. Whatever they are, they must die that souls might live.

3. PROBLEM THAT IS INCONCEIVABLE . . . If we neglect.

It is inconceivable, indeed, that people like Southern Baptists who know better would neglect evangelism, bringing men and women and boys and girls to a saving knowledge of Jesus Christ. We would never reject, but just neglect, by being involved in lesser activities.

Without question, there are preachers and denominational workers that have let this most important of all Bible doctrines slip. While there are undesirable elements of liberalism among us, the greatest diversity is between those with a vitality and the sleepy heads who have lost their mantle of excited faith. I meet men all the time who once had the power of God on their lives; once had the anointing of the Holy Spirit; once had a heart for soul-stirring music; once had a burden for souls, but not now—not now—not now. How shall we escape if we neglect, neglect, neglect.

One well-known Southern Baptist called me about a matter while I was at a First Baptist Church revival just two months ago. He said, "How is it going?" Before I could answer he said, "Of course, I know we don't have revivals like we used to." Then I said, "Well, we've had over 200 saved in the first four nights—most of them adults and young people."

People, listen to me. This is the most productive day in the history of Christianity to preach revivals, but we cannot change the message without changing the results. A preacher without a burning commitment to the whole Bible, apologizing for Hell, spiritualizing away Heaven, compromising on sin, doubting the distinctive nature of Jesus, will never know revival. Revivals are not more difficult, some just don't believe like they used to.

Somebody said to me, "Sure there was a day when preachers would preach the Bible as true from cover to cover, and sure that would do something to a community way back then." Ladies and Gentlemen, I declare unto you that if ever the Bible was the holy, infallible, inerrant Word of God, it is still the holy, infallible, inerrant Word of God.

How is this great salvation neglected among many Southern Baptists today? Let me just mention five areas where we need to be concerned. These are not guesses, but truthful observations as I've preached in 47 states since being your President and observed these phenomena.

First of all—for too many see money as synonymous with missions. When I was in Africa last year, I saw a little church built by a church here that would not allow black members. That's the height of hypocrisy. Money like that is not given to get people saved, it's to sooth a guilty heart of prejudice.

Secondly, we must be aware when programs become more important than people. If the program is not reaching people for Jesus, we need to chunk it.

Thirdly, worldliness is being confused for worship. We've got our music bland; our order, stiff; our invitations like a funeral dirge and we call it worshipful.

That's not worship, that's death. It is a carnal disease for worldly culture without spiritual power.

Fourthly, we are neglecting so great a salvation by preaching that is more proper than powerful. My files are filled with letters from heart-broken members saying, "Oh, pray that our pastor will be a real spiritual leader with a burden for souls."

Fifthly, soul-winning has become secondary. We have preachers that are not soul-winners. In one church where I preached this year for a State Evangelism Conference, the State Director of Evangelism told me that that particular church had not had a baptism in three years, and yet the same pastor had been there all that time. I need to be a better soul-winner, our Executive Directors, our Executive Committees, our Deacons—We need to ask God's forgiveness of neglecting so great a salvation.

4. PROMISE THAT IS INVALUABLE . . . So great a salvation.

"So," is a superlative which defies man's comprehension, as we see in the phrase, "God so loved," so says Herschel Hobbs. Even the little word "So" indicates the interest in which the writer portrays the vital truth that this is a very special Gospel—so great, so great, so great a salvation.

Why is it a great salvation? Here are five reasons.

(1) First, it is great because of its donor. Who is the donor? Jehovah is the donor. The almighty God, the omnipotent God of Heaven is the donor. Salvation was created in the councils of Heaven. It is a great salvation because of the fact that God gave it.

(2) It is great because of its doctrine. I am so glad it is not a salvation of works because no one would make it. I am so grateful that we are not under the old legal system anymore, and that we don't have to die on a cross ourselves! It is a great salvation because it is not by works of righteousness which we have done, but by the precious blood of Jesus. He has washed us clean. It is a salvation by grace. It is not what we do, but what God has done for us. We only receive it. What a beautiful doctrine!

(3) It is great because of its duration. An eternal God has an eternal salvation. God has saved us forever.

(4) It is great because it is distinctive. Distinctive means unique; one of a kind. It is the great one because it is the only one. It is not the only religion, but it is the only salvation. A lady said to me, "You seem fair-minded. Don't you believe all religions are about the same and one is about as good as another?" I said "Yes, I do. In fact, they will all send you to Hell."

(5) It is great because of its donation. The other day I was with a group planning a picnic. A lady said, "One of you bring the salad. Another will bring the meat, and another will bring the dessert."

In another planning meeting, God was planning man's salvation. I can imagine the angels said, "We'll bring the message." The prophets said, "We'll donate the preaching." John the Baptist said, "I'll prepare the way." And God the Father said, "I'll give my son." It is a great salvation because of its donation. Jesus Christ was donated by God in our behalf. Because of the donation of Christ, man can be saved.

Is the work of God in creation the greatest thing God ever did? I think not. The greatest thing is not creation, but re-creation. It is not generation, but rather, regeneration. You say, "Oh, Preacher, how about the different versions of the Bible? It is not the versions God is concerned with. It is the conversions. You see, when the world was created, not one person shed a tear. There was not one drop of blood shed. But, when God re-created the world, the blood of His Son was shed, and Christ wept. What a price was paid! It was a great salvation, because it had a great Saviour.

WAKE FOREST, N. C. (BP)—Southeastern Baptist Theological Seminary is one of 11 chosen to participate in a "Seminary Futures Conference for Trustees," to be conducted by the Alban Institute, Washington, D. C.

The conference will be led by John Fletcher of the Alban Institute, and Robert W. Lynn, vice-president for religion for Lilly Endowment, Inc., which is funding the study. The study, March 15-16, 1983, will involve the seminary's 30 trustees in a study of the role of seminaries in religious history, recent trends in the theological education, and the tasks of trustees in the future mission of seminaries.

SEBTS chosen for conference

NASHVILLE, Tenn. (BP)—Nora Isabell Storer, widow of J. W. Storer, Southern Baptist Convention president in 1954-55, died May 31 after a brief illness. She was 94.

She moved with her husband to Nashville in 1956 when he became executive secretary treasurer of the Southern Baptist Foundation, which he led until 1967. He was pastor of First Baptist Church, Tulsa, Okla., for 25 years before that. He died in 1970.

Former SBC president's wife dies

WASHINGTON (BP)—CIA administrators declared they would take corrective action if anyone presents "hard evidence" that CIA agents are posing as missionaries or involving them in intelligence gathering.

CIA director William Casey met June 8 with Southern Baptist Foreign Mission Board President R. Keith Parks and Executive Vice President William R. O'Brien to discuss the agency's position concerning missionary involvement. Casey strongly affirmed the board's position that to involve missionaries in intelligence activities violates the First Amendment to the Constitution regarding separation of church and state.

CIA chief opposes

Southern awards degrees

Eight students from Mississippi were awarded degrees from Southern Baptist Theological Seminary during the seminary's 149th commencement May 21 in Louisville, Ky.

John M. Lewis, pastor of First Baptist Church, Raleigh, N. C., since 1960, delivered the commencement address to more than 280 graduates.

The May graduates were the first class to graduate under the presidency of Roy L. Honeycutt, Mississippian elected in February as the seminary's eighth president.

Mississippi students who received degrees include the following:

Master of Divinity—Robert E. Gwaltney, Coldwater; Michael J. Hannon, Jackson; Danny G. Johnson, Yazoo City.

Doctor of Ministry—John A. R. Goodwin, Utica; Gerard E. Howell, Pontotoc; C. Glenn Sullivan, Clarksdale. Howell is pictured. Photos were not available of others who received doctoral degrees.

Doctor of Philosophy—Charlie W. Boggan, Amory.

Master of Church Music—Donald Ray Ball, Jr., Laurel.

Radio hams to field test capabilities

On Saturday, June 26, the Mississippi Baptist Ham Radio Association will be involved in the American Radio Relay League Field Day Contest along with Louisiana, Oklahoma and Texas.

The Mississippi Baptist Disaster Relief Van will be stationed at Riverside Park here in Jackson 1-6 p.m. The purpose of this contest will be to field test the capabilities of ham radio equipment by patching through ham radio communications on a national level.

Rio de la Plata asks for more volunteers

Persons interested in helping out in these missions needs may contact the South American mission coordinator's office at Box 530, Jackson, Miss., 39205, or phone 968-3800.

REQUESTS FROM ARGENTINA

Brick Masons (8-10 people) to help finish educational building, needed as long as possible between July and September, 1983.

Evangelistic Team (1 evangelist, 1 organist, 1 soloist, 1 lay person to share testimony, devotions, teach personal evangelism.) September 1, 1983.

Brick Masons and Preachers (6 people) August, 1982 or January, 1983.

Creative Activities Teachers (1 youth worker for young people; 1 church recreation worker, perhaps coach; 1 arts and crafts teacher for young or retired people.) for August, 1982 or August, 1983.

Personal Work, Witnessing, Preaching (up to 10 people), August, 1982.

Church Construction (8 people total—4 people doing finishing work, 1 electrician, 1 plumber, 2 painters) Anytime in 1983.

Musical or Choral Group (up to 20 people) Aim—improve ministry of worship in a difficult university setting, September, 1982.

Masons and Painters (4 people) to make repairs on building, July 1982 or 1983.

Evangelist 2-3 weeks, August to October, 1983.

Two Construction Teams (6 people in each), September, 1982. Team No. 1. Masons, plumbers, electricians to help finish camp grounds. Team No. 2. Construct a mission chapel.

General Repairs (5 people) Need to know about commitments by September for the January, 1983 project.

Painters (2 people), January 10, 1983.

Orientation Work for Men and Women (6 people), 2 weeks, October-November, 1982.

REQUESTS FROM PARAGUAY

Music Evangelism for Young People (10-15 people), September, 1982.

Brick Masons (2-4 people) in very primitive remote area, 1982.

REQUESTS FROM URUGUAY

Brick Masons (2-8 people) help finish auditorium and Educational space May-November, 1982.

Personal Evangelists (5 people) Door-to-door visitation, December, 1982.

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Mississippians are among N.O. grads

Two hundred twenty persons participated in graduation exercises at New Orleans Seminary May 22. Mississippians among that number, and degrees they received were:

Jon Doler, Calhoun City, (pastor of First Baptist, Raleigh) doctor of ministry; David Bryant Grantham, Hattiesburg (pastor at First Baptist, Waggaman, La. and supervisor of clinical training at Southeast Louisiana Hospital, Mandeville), doctor of education; Danny M. Watkins, Baton Rouge (pastor of Shady Grove Baptist Church, Hazlehurst), doctor of education; Bennie R. Crockett, Jr., Jackson, (instructor in N.T. Greek Union Baptist Theological Seminary, New Orleans), master of divinity; Timothy O. Hill, Guntown, master of divinity; Daniel R. Powell, Sr., Purvis (pastor of New Hope Baptist Church, Ellisville), master of divinity;

David Sartain, Marks, master of divinity; Stanley Ballard, West Point, (pastor at Chester Baptist Church, Ackerman), master of divinity; Billy J. Bennett, Gulfport, master of divinity; Rickey Thomas Brantley, Wrightsville, Ga. (serving Chapparal Baptist Church, Waynesboro), master of divinity;

Gregory H. Johnston, McComb (pastor of Union Baptist Church, Brookhaven), associate of divinity in pastoral ministry; Keith Bennett, Ridgeland, master of church music; Henry A. Massengale, Jr., Pascagoula (minister of youth outreach at First Baptist, Escatawpa), master of divinity;

Ronald E. Bishop, Moselle (serving Plainview Baptist Church, Bogalusa, La.), master of divinity; Gary Lee Smith, Gulfport (associate pastor at Metropolitan Baptist Church, Gulfport), master of divinity; Eddie



LANDRUM P. LEAVELL (left), president of New Orleans Seminary, meets with Mississippi doctoral candidates prior to commencement exercises at the school May 22. With Leavell (from left) are: JON DOLER, formerly of Calhoun City and currently pastor of First, Raleigh; DAVID BRYANT GRANTHAM, formerly of Hattiesburg and currently a counselor with Shepherd's Staff Counseling Service in Jackson; JOEL E. RICHARDSON, formerly of Hattiesburg and currently serving Edison Baptist Church, Edison, Ga.; and DANNY M. WATKINS, now serving at Shady Grove Baptist Church, Hazlehurst. Doler and Richardson received the doctor of ministry degree and Gran-

tham and Watkins received the doctor of education degree.

Beirut attacks curtail school, seminary work

By Bill Webb

BEIRUT, Lebanon (BP)—Fighting between Israeli jets and Lebanese anti-aircraft forces in Beirut, Lebanon, has temporarily closed Beirut Baptist School and forced cancellation of a board meeting of the Arab Baptist Theological Seminary in the city.

Seminary graduation exercises, set for June 11, may have been cancelled as well.

In a telephone interview June 7, the fourth day after Israeli invasion of Lebanon, mission chairman James Ragland's voice was calm and steady—despite the sounds of bombs exploding and anti-aircraft artillery firing in the background—as he discussed the situation in Beirut.

Lebanese families from the south have already begun pouring into Beirut, Ragland explained, apparently trying to stay ahead of steadily approaching Israeli ground troops.

"We are just seeing the beginning of a large influx from the south," Ragland said. Missionaries and local Baptists are equipped to assist refugees by providing food and used clothing for distribution.

Minutes before the telephone interview, Ragland heard the ominous sounds of jets streaking overhead, then anti-aircraft fire, planes screaming in and three big explosions, all about a mile from his office.

Children from the Baptist school live in the area where the bombing has been concentrated, he said. "As far as we know, none of them have been injured or killed." The parents of many of his students have already begun moving their families to the mountains for safety.

As the background noise grew louder, he interrupted one of his own sentences: "They're coming in again." Acknowledging the approach of more jets, he added, "I hope we can finish the conversation." Then he continued calmly.

"We hope Southern Baptists will be informed in regard to the root of the problems here," he said. "We have people who have been uprooted from their homes; they've been trying to find themselves and a place to live for 30 or 40 years."

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Southwestern gives diplomas

Thirteen from Mississippi were among the record 450 graduates receiving degrees May 14 from Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Seminary president Russell H. Dilley, Jr. conferred degrees and diplomas. J. Gordon Kingsley, president of William Jewell College in Liberty, Mo., was featured speaker.

Mississippians getting degrees were: Daniel Ashmore Bailey, MDiv, Vardaman; Jo Sellers Batson, MRE, Jackson; E. Whit Holmes, MDiv, Gulfport; David Michael Howell, MDiv, Clarksdale; Aaron Lewis, MDiv, Senatobia; Lynn Griswell Little, MCM, Oxford; Earl Steven Little, MCM, Oxford; Charles Young Patten, Jr., MDiv, Bay St. Louis; Charles Edwin Perkins, MCM, Jackson; Susan Maria Ratcliff, MRE, Gulfport; William Gerald Sanford, MRE, New Albany; Timothy Dean Sullivan, MRE, Jackson; Mary Jacqueline (Jackie) Winters, MRE, Natchez.

BAPTIST RECORD PAGE 3
Thursday, June 17, 1982

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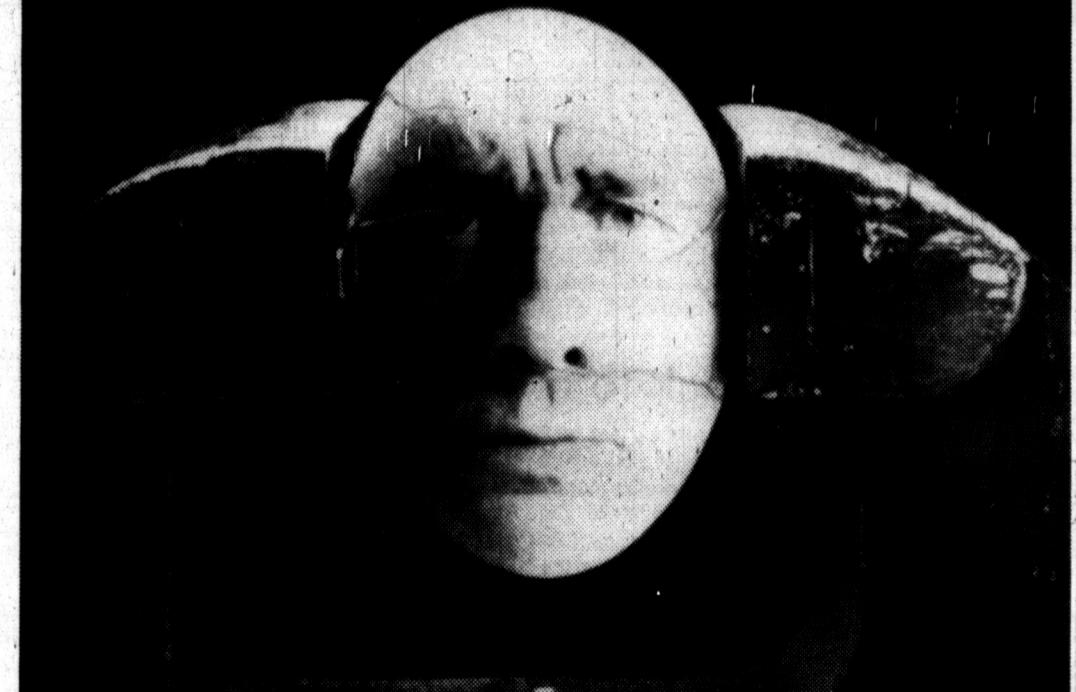
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NEWLIGHT will sing in Alaska

"NEWLIGHT," BSU ensemble, Jones County Junior College, will leave June 18 for Alaska, to lead Vacation Bible Schools, Back Yard Bible Clubs and give musical concerts for ten days. Ensemble members are: Glenn Padgett, Randy Sims, Jim Huff, Marshall Adcock, Paula Beech, Laurie Simmons, Julie White and Loleeta Phillips, pianist. Stanley Welch is sound technician. Mike Miller, ensemble director and John F. Sumner, Jr., BSU director. They have spent the last several months raising funds to take a tour to Buenos Aires, Argentina; but, because of the Falklands crisis, the trip was cancelled.



Parents' Day Village Style

Families, friends and food were the order of the day when the annual Parents' Day was held on a recent Saturday on the chapel hill of The India Nunery Campus. A special day of fun and "togetherness" for Village young people and a host of family members and special Village friends!

Minister support meets are set for August 16-17

Two identical Minister Support Conferences are set for Aug. 16 at First Baptist Church, Brookhaven, and Aug.

17 at the Emmanuel Baptist Church, Grenada.

The conferences are designed to provide assurance, guidance and support for ministers. The agenda includes Self-Esteem: (Smiling upon Yourself); Supporting: (Relationships that Replenish); Stress Management: (Hurry-Up Sickness Need Not Get You Down); and Decision Making.

Featured speaker will be Fred McGhee, consultant of Career Guidance Section of the Church Administration Department for the Baptist Sunday School Board, Nashville.

Other speakers include Clifton Perkins, director of Church Minister Relations and Annuity department, and Leon Emery, director of Church Administration-Pastoral Ministries department.

Each conference will begin at 9:00 a.m. and will adjourn 4:00 p.m. Registration should be sent to

Church Administration-Pastoral Ministries, Mississippi Baptist Convention Board. There is no charge for these conferences.

Happy birthday to 6,000

LONGVIEW, Wash. (BP)—For nearly 30 years a 65-year-old Washington woman has sent every Southern Baptist foreign and home missionary an annual personalized birthday card, promoting a missionary in Israel to call her a "special friend of the Lord."

"I wanted to be a missionary so bad when I was a young girl, but I didn't get to go to school, then I got married," says Catherine Schneider.

Now she spends up to six hours a night, seven days a week, making handcrafted birthday cards for nearly 6,000 missionaries with postage costing more than \$1,000 a year.

"They care so much they even make sure the card is mailed far enough in advance to allow for foreign mail," a missionary in Honduras wrote the Northwest Baptist Witness newspaper.

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Four South American Baptists and a missionary to Argentina visited Mississippi early this month to repay a visit made to their area early last year by eight Mississippi Baptists in behalf of what has come to be known as Mississippi Partners with the Rio de la Plata. The four South Americans were Roberto Modroff of Buenos Aires, Daniel Kernke of Montevideo, and Diosnel Silva and Rafael Altamirano of Asuncion. In the photo above Modroff, left, a Buenos Aires pastor and president of the Christian Education Department for Argentine Baptists, greets his old friends, the Bill Ferrels, at the airport in Jackson. Ferrell, now pastor of the Spanish church at Broadmoor Baptist Church in Jackson, is a former missionary to Argentina.

South Americans visit Jackson



Daniel Kernke, Montevideo pastor, spoke on Sunday morning at Pinelake Baptist Church, Brandon, where Lannie Wilbourn is the pastor. This is the church of Don McGregor, editor of the BAPTIST RECORD and one of the first eight Mississippi Baptist visitors to South America for the Partnership, and Perry and Mary Sanderford, who were the first volunteers to go to South America under the Partnership. McGregor spoke at Kernke's church and the Sanderfords worked there a week. As he repaid the visit, Kernke was presented a pitcher handmade and hand painted by Beth Sarton, right, a member of the Pinelake choir and an artist. On one side was a message and on the other pictures of open cotton bolls.



At his home in Jackson, Earl Kelly, center, executive secretary-treasurer of the Mississippi Baptist Convention Board, chats with Roberto Modroff of Buenos Aires, left, and Bill Ferrell, former missionary to Argentina who is now pastor of the Spanish church at Broadmoor Church, Jackson. Modroff is proficient in both Spanish and English. David Grant is pastor of Broadmoor Church.



Med Center gives check to missions

Mississippi Baptist Medical Center students present a check for \$80,80 for summer missions to Lloyd Lunceford, associate director of the student department at the Mississippi Baptist Convention Board. Students raised the money by having a bake sale at the hospital. Pictured from left to right are Lunceford; Cirie Redd, practical nursing student; Becky Allen, radiology student; and Melissa Hux, practical nursing student. A total of 26 Mississippi campuses are participating in the student missions program of the Mississippi Baptist Student Union. With a 1982 goal of \$60,000, \$58,977.72 has been turned in so far.

Staff Changes

Don Morrison has resigned his position as youth and activities minister at West Laurel Baptist Church, Laurel. He is now attending Southwestern Seminary in Fort Worth. His new address is 4905 Sandage, Fort Worth, Tex., 76110.

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Kent Miller is now serving as director of youth and outreach at the Houston Road Baptist Church, Laurel. He is a graduate of the University of Southern Mississippi and is attending New Orleans Seminary.

Friendship Baptist Church of Abbeville, has called Charles Martin, as minister of music and youth. He is the son of Mr. and Mrs. James Cook. He has served previously in churches in Hamilton, Houston, Jackson, and Florence. Martin is a graduate of Mississippi College in Clinton. O. E. Langner, Jr., is

Baptist Church, Washington Association has called D. L. Stephens as their pastor. Stephens comes to Glendale from Rome, Sunflower Association. He and his wife, Beverly Jean, formerly of Crowley, have two daughters, Melita and Meredith.

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Thursday, June 17, 1982



Fellow workers of the past are reunited when Bill Ferrell, left, former missionary to Argentina, and Stanley Clark, presently a missionary professor at the International Baptist Seminary in Buenos Aires, embrace at the Jackson airport. In the left background is Diosnel Silva of Asuncion, Paraguay.



It's refreshment time for the South American travelers after a long plane trip from Texas. At the home of the Earl Kellys banana splits are manufactured by, left to right, Daniel Kernke, pastor of the New Dawn Baptist Church in Montevideo, Uruguay; Rafael Altamirano, executive secretary of the Paraguay Baptist Convention; Diosnel Silva, pastor of the New Jerusalem Baptist Church in Asuncion who just completed his term as president of the Paraguay convention; and Roberto Modroff, pastor of the Velez Sarfield Baptist Church in Buenos Aires, Argentina. In the background is Ben Bedford, associate area director for eastern South America and a resident of Buenos Aires.



At his home in Jackson, Earl Kelly, center, executive secretary-treasurer of the Mississippi Baptist Convention Board, chats with Roberto Modroff of Buenos Aires, left, and Bill Ferrell, former missionary to Argentina who is now pastor of the Spanish church at Broadmoor Church, Jackson. Modroff is proficient in both Spanish and English. David Grant is pastor of Broadmoor Church.

Special summer tours offered at national WMU headquarters

BIRMINGHAM, AL.—This summer, Woman's Missionary Union is offering special tours of its national headquarters in Birmingham, Ala.

Driving from the northeast to New Orleans, Birmingham is right on the way. On a route from the south to the World's Fair in Knoxville, Tenn., Birmingham is a good stopover point.

Visitors can see many mission-related objects: Lottie Moon's trunk, an original Navajo Indian rug commissioned by the Home Mission

Youths race 75 miles

Fifty youths and adults ran a 75-mile race from Summit to Jackson on May 22. The church's youth ministry theme this year is "Running to Win," (1 Cor. 9:24).

Following a 5 a.m. prayer service, the first runner left the steps of the church carrying a New Testament which was relayed from one runner to the next for the entire race.

The last runner was joined by the rest of the group for the last half mile up Capitol Street to the steps of the Old Capitol, where a praise service was held. The race took eleven hours.

The purpose of the race was twofold. First, the young people used the physical race to Jackson "to show the world they are running spiritually," said Don Heath, race director. They had opportunities along the way to encourage others to join the race with them.

The secondary purpose of the race was to secure sponsors to help defray the cost of youth camp which will be at Cheaha State Park, in Alabama, in July. Heath is also Sunday School director. Thad Pritchard is minister of music and youth, Linda A. Smith is minister of activities, and Dennis Johnsey is pastor.

Bivocational pastors from Lamar and surrounding associations will be meeting Monday, August 2, at Calvary Baptist Church in Hattiesburg. Douglas E. Benedict, Sr., is pastor. J. Ray Grissett is foster director of missions.

Hollis Bryant, consultant with the Cooperative Missions Department of the Mississippi Baptist Convention Board, will be the conference leader. The conference is planned to help bivocational pastors in their ministry.

According to Contempo magazine, February 1982, there are 9,845 churches in the Southern Baptist Convention that have bivocational pastors. Eighteen percent of Southern Baptist Church members and 27 percent of Southern Baptist Churches have bivocational pastors.

Later this year the following conferences will be held for bivocational pastors: August 6-7, Winston Association; Jerry Stevens, director of missions; September 3-4, Clarke Association; Grady Crowell, director of missions; September 10-11, Holmes-Leflore Associations; M. C. Johnson director of missions; September 24-25, Franklin Association; Glen Williams, foster director of missions; October 8-9, Chickasaw Association; Hollis V. Bryant, foster director of missions.

Many Choctaws who moved into the Carthage area in the 1930's met under large pine trees to carry on the work of the church. Under direction of Paul Bragg, pastor at First Baptist, Carthage, 1933-42, a sanctuary (pictured above) was built by Choctaw men in 1938 on the two-acre site. (Bragg died earlier this year.)

"This church has much emotional and sentimental value for us," said the interim pastor, Clay Gibson, who joined Mt. Zion as a 12-year-old boy and was ordained to the ministry there. "We hate to see it torn down, but we believe we must make way for a

Easily accessible from Interstates 65, 59, or 20, Woman's Missionary Union occupies an impressive building on Birmingham Green, downtown.

Tours may be arranged by contacting Vickie Barnes, Public Events Director, Woman's Missionary Union, 600 N. 20th St., Birmingham, AL 35203. Or call (205) 322-6311.

Names in the News

Walter L. Yeldell, pastor of the North Greenwood Baptist Church, Greenville, and Mrs. Yeldell were guests of honor at a reception given June 6, from 3 to 5 p.m., by the church members. The Yeldells were celebrating their tenth anniversary at North Greenwood, and his birthday.

Forest Baptist Church has called Kenneth R. Thompson, a chaplain at Keesler Air Force Base, to be its pastor. Thompson is a native of Shreveport and a graduate of Oklahoma Baptist University. He received bachelor's and master's degrees in divinity and the doctor of theology degree at Southwestern

Seminary. Thompson has served in pastorates for nine years and by appointment by the Foreign Mission Board served at the Korea Baptist Theological Seminary. Mrs. Thompson (Mary) is a native of Oklahoma City. Their sons Ralph and Grady live in Shreveport and Fort Worth, respectively. Thompson will begin his ministry at the Forest church on June 20.

Charles Hargett is entering full-time evangelism and Bible teaching. He was ordained in 1978 and has taught numerous Bible studies and seminars.

He recently served as interim pastor of Knowles Baptist Church, Strong,

Ark.; Calvary Baptist Church, Vicksburg;

and is interim pastor of Bowmar Avenue Baptist Church, Vicksburg.

He and his wife, Janice, reside in Vicksburg.

Harrisville Church, Simpson County, licensed Lark Sandifer to the gospel ministry May 3. He is married to Linda Marler of Wesson.

JIM LIVINGSTON, right, of Tupelo has

taken the championship trophy in the

1982 Baptist Ministers Golf Tournament

at Judson, a Baptist college in Marion, Ala. Presenting his trophy is President N. H. McCrummen of Judson. Eighty-eight golfers competed. Livingston is a member of Calvary Baptist Church, Tupelo, where he sings in the choir.

Teresa Fuggett, Greenfield Church, Greenville, was awarded a 6th year trophy for participating in Youth Bible Drills. Her name was omitted from the story in last week's BAPTIST RECORD.

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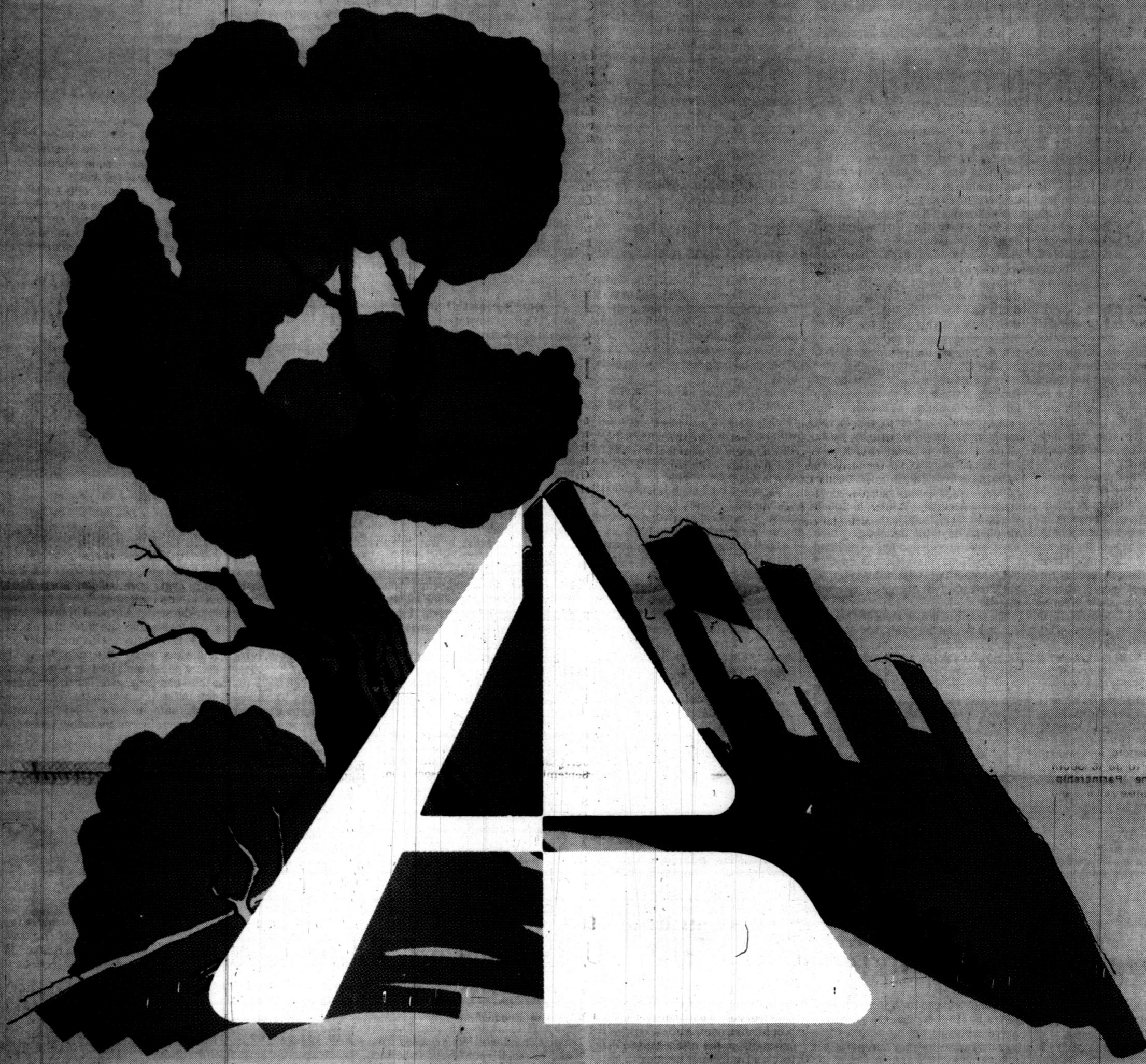
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2 Samuel 21:1,3-4,6,9,14; 22:2-3,29-31

With this lesson we begin a new unit dealing with some other details of David's reign.

I. God's punishment by means of famine (21:1, 3-4, 6, 9, 14)

In earlier lessons attention has been called to the fact that the writer of 2 Samuel did not follow a strict chronological sequence in the various events noted. Thus it may have been fairly early in David's reign that for three successive years there was a famine in the land. Because of his concern for his people, David sought from God a reason for this state of affairs and learned that it was because of what Saul had done to the Gibeonites.

Many will recall that the Israelites, even though it was brought about by trickery on the part of the Gibeonites, had signed a non-aggression pact with them during Joshua's conquest of Canaan (Joshua 9:3-21). But at some point in Saul's reign, he had breached this covenant and had put to death some of the Gibeonites. We are given no details of the event.

In an effort to improve the conditions of his people and to end the famine, David went to the Gibeonites to ask what he could do for them to atone for the wrong done them. They had replied that they did not want money, nor the death of any of the Israelites except for some descendants of Saul. Their feeling was that Saul had been responsible for what had happened and that his descendants should be the ones punished.

They requested that seven sons of Saul's descendants be delivered to them that they might hang them. David complied with their request except that he spared Mephibosheth, Jonathan's son, because of the covenant which had existed between David and Jonathan. Although several English versions list five sons of Michal, later English versions show them as sons of Merab since 1 Samuel 18:19 tells us she was given as wife to Adriel. Michal had become David's wife.

The vigil kept by Rizpah over the bodies of her slain sons is one of the most touching scenes in all of this experience. Her months-long watch over their bodies was apparently the thing which caused David to give them decent burial and to take the bones of Saul and Jonathan from Jabsheh-Gilead and have them interred in the family burial plot of Saul's father, Kish (21:13-14).

The king's command had been car-

ried out, "and thereafter the Lord was willing to accept prayers offered for the country" (21:14 NEB). Although Saul was the one who was responsible for breaking a covenant with the Gibeonites, all the people suffered. A solemn promise or agreement had been broken, and punishment had been the result.

II. A resume of Philistine encounters (21:15-22)

Verses 15-22 summarize four encounters with the Philistines in which men of unusual size and strength were involved. Since we cannot be absolutely certain that our tables of weights and measures are exact conversions, it serves little purpose to dwell on the height of the men or on the weight of their equipment. That they were giants, as compared to the Israelites, is readily accepted.

It was in one of these encounters that the men of Israel decided David should no longer go out to battle with the soldiers. We should not think of these four episodes as being the only encounters between the Israelites and the Philistines during David's reign. These could have been recorded to show that with God's help his people can be victorious even over giants.

III. A song of deliverance (22:2-3, 29-31)

In 2 Samuel little is said about David's contribution to the worship life of the Israelites by means of his songs (psalms) and his music. We can easily understand that with the political and military pressures which were almost continuously upon him, there would have been little time for meditation and for composing songs of reverence and devotion. At the same time, we would hardly want to relegate to his shepherd days all the songs which have been ascribed to him. The lamp of the poet may have burned low during many of the years of his reign as king, but surely it did not go out completely.

The hymn of praise recorded here in chapter 22 and in Psalm 18 was apparently voiced early in his life when David was a political outcast from the court of Saul. In speaking of God as his rock, his fortress, and his deliverer (22:2) one can think of three functions being performed by God—he is the rock upon which one can build, a fortress within whose walls one can be protected, and a deliverer into whose hands one can safely entrust his life. For this God is to be praised.

The word "horn" could call forth a number of images for the Israelites. A

horn was used both as a trumpet and as a container, but its most common use was a figurative one. When one lifted up his own horn, it was a symbol of arrogance; but when one's horn was lifted up by God it was a reminder of God's strength. An examination of any good concordance will show frequent instances. Thus when David referred to the Lord as the horn of his salvation, he was affirming his faith in and his praise of God for his continuous supply of strength (22:3).

Almost all of the verses from 3-28 are extolling the power of God and some of the ways he has manifested his strength. There are numerous times in the life of the believer when the way does not seem clear, but with David, we can say, "For Thou art my lamp, O Lord; and the Lord illuminates my darkness" (22:29 NASV).

Memorial buying Union City unit

UNION CITY, Tenn.—The Obion County Commission has voted to sell a 259-bed hospital and nursing home to Baptist Memorial Hospital of Memphis for \$16 million.

Obion County General Hospital has 173 hospital beds and 86 nursing home beds.

The \$16 million sale netted Obion County \$12 million in cash. Of the \$4 million remaining, Baptist Memorial will use \$2.5 million to establish an indigent care trust fund and \$1.5 million will go to the federal government as a depreciation recapture.

The sale of the hospital is conditional upon passage by the county commission next month of a private act setting up the indigent care trust fund.

Obion General will become the sixth hospital to affiliate with Baptist Memorial in two years.

Others include Lauderdale Hospital, Inc., Ripley, Tenn., Baptist Memorial Hospital-Tipton, Covington, Tenn., Corning General Hospital, Corning, Ark., Baptist Memorial Hospital-Eastern Ozarks, Cherokee Village, Ark., and Baptist Memorial Hospital-Bonneville, Booneville, Miss.

Largest non-profit hospital in the United States, Baptist Memorial has a 2,068 bed capacity in its three Memphis units—Medical Center, East, and Regional Rehabilitation Center.

The 70-year-old institution is owned and operated by the state Baptist conventions of Arkansas, Mississippi, and Tennessee.



'Color the ducks yellow!'

Note: Corbett Kemp, the subject of the following story, now 21, is rehabilitating his life after years of substance abuse and treatment. He is coming back from the brink of despair where, near death, he said he literally heard the Lord say, "Go back. I'm not ready for you yet."

Corbett is presently renovating an apartment in the New Orleans area garden district as a project in self-reliance. He is working as a waiter in a Vieux Carre restaurant. He has the complete support of his wife and his family.

By Mrs. Janet Kemp

Sitting at our kitchen table four years ago I asked my son: "What's wrong with you, Corbett?"

"You are home for the first time since you left our home at age 14. Now you're 17, and on a pass from the hospital to find a job. When you do find work you can be discharged," I stated.

"You've been in several schools, and treatment centers," I continued. "You've been analyzed and evaluated by some of the best professionals in our nation—both religious and secular. After all this, son, can you tell me why your life is so confused, so disturbed?"

This is the story Corbett told me that morning. I believe it says something to us all.

"I don't like myself and I never have," Corbett answered. "I can't believe in a God who made me like I am. I feel like I've always been wrong. I was never right."

"For the past two years in the hospital I kept seeing this one scene over and over.

"When I was three years old and in nursery school, I was given a picture to color. It was a coloring page like we used all the time. It was a duck with a big 'D' at the top for me to color in, and a row of 'D's at the bottom to trace," Corbett said.

"I colored the duck. I didn't go out of the lines at all."

Corbett is an artist; he was then and still is.

"When I finished, the teacher came to my table. She stamped my picture with a sad face. (A grading stamp indicating unacceptable work.) I started crying because I didn't understand why I got the sad face. I asked what was wrong. 'I didn't go out of line,' I protested.

"The teacher grabbed my paper, wrinkled it up, and threw it in the trash," Corbett remembered with a pained expression.

She screamed, "Corbett, you colored your duck brown. Ducks are yellow."

He said, "Mother, we had been to City Park the day before to feed the ducks—they were brown."

"In my mind I was wrong that day and have been ever since," Corbett blurted out.

We had spent all these years trying to find out how to help Corbett. That morning that yellow duck brought it all into focus for me.

I realized just how fragile we all are, especially children. We had a mold for our son to fit—a pattern to follow—a plan for his life. It was as though my husband, I, and the other teachers in Corbett's life, had begun the potter/clay game.

We were trying to shape his life into what we thought it ought to be. When he couldn't conform to that mold—when he didn't color his ducks yellow—we rejected him, didn't accept him.

And that's different from how Jesus dealt with people.

When Christ walked down a street one day he met a hated, dishonest, litigious man in a tree. Zacchaeus didn't fit the mold. But regardless, Jesus didn't reject him. He accepted him—he met his needs, starting where he was.

Another time Jesus met a woman at the well. Her needs were very different, but he met them too. So goes Christ's life.

He was always sensitive to other's needs, not their performance. People did not have to "fit" to be accepted by Christ. He accepted them just as they were, not like he wanted them to be.

Christians have no option. We are to

be "like Christ." I now realize more about what that means. We are to deal with people as individuals, not color them all "yellow."

When I asked Corbett, who is a Christian, if I could share this story he said, "Mother, if one life can be changed, if one child will not have to go through what I have, it will have been worth it all."

Because of this story, and others, I have committed my life to working with children. How easy it was to go "change the world for Christ" in all my busy religious activities. Yet, in my "busyness" I was not remembering that Christ built relationships one on one, dealing with people individually. Jesus looked every one in the face and said, "I know all about you, I believe in you. I love and accept you. I want to be your friend. Let's walk together."

Now, as a parent and as a teacher, I know the answer to the question I asked Corbett that morning. My son taught me a profound lesson. It dawned on me what was wrong with him: the same thing that is wrong with me, the same thing that is wrong with most of us. We have not accepted ourselves like God made us and we cannot accept others as God made them.

I now understand what it means when color ducks are.

(Reprinted from the Louisiana BAPTIST MESSAGE. Used by permission of the writer. Mrs. Janet Kemp is director of the preschool education center at New Orleans Baptist Seminary.)

Devotional Consider

By Paul D. Aultman, pastor, First, Ocean Springs

Matt. 6:28-30

In times when people tend to run over one another and never look back we would do well to "consider." The word in this passage means to note accurately, study, learn, and not pass by heedlessly. Jesus was talking about the lilies growing wild. Look. Note. Learn. What?

1. As God provides for the needs of the lily so will he provide for his children. Don't take God's care and use it for an excuse to be lazy. We are to work, but our work is to be blessed by him.

2. See how God loves beauty. Lift up your head. See that love of beauty in the sunset, the trees, flowers, a child's smile. See it in his love for you.

3. Learn something about "pure as a lily." Sinfulness is ugly, godlessness is lovely. Pure thoughts in a clean mind, good deeds from a pure heart. How needful.

4. The lilies had their place to fill. So do we. The lilies soon faded away. The Bible speaks of human life on this planet as a flower that blooms in the morning by evening it has withered away. While you are here you have a work to do and a place to fill. No one else can do this but you. And no labor for the Lord is in vain.

5. Note accurately the lesson about eternity. The life of the lily goes into the roots when it fades away. The bulbs are dug up to be replanted next spring. Then the warmth of the sun and the rain brings the plant out of the ground. Absent from the body, but present with the Lord. Consider well your life and how it is related to God. Do you have in you the life of his Son?



Uniform Lesson

James and John: seekers of power

Louie Farmer, Jr., Hattiesburg

Mark 10:35-45; Luke 9:51-56

It just may be that the greatest miracle of Jesus was the gradual transformation of his disciples from such as rough, commercial fishermen and despised tax-collectors, into the apostles of love we read about in Acts and in the Epistles.

I. What manner of men are these?

James and John were sons of Zebedee and Salome. If Salome was the sister of Mary, the mother of Jesus, as many interpreters believe, James and John were cousins of Jesus and were kin to John the Baptist.

These men were commercial fishermen, business partners of their father, who had no special social, political, or economic standing in the community. Although not rich, the family was not extremely poor because they had hired men (Mark 1:20). So far as we know they were uneducated, although John later became a writer.

James and John were very intense persons, with a tendency toward intolerance, exclusiveness, and prejudice. At times they were apt to lose their cool and let their fiery zeal take over.

James and John showed themselves to have the attitude and ambition, to get ahead, which the business world and the political world seem to value.

II. Seekers of power, Mark 10:35-45

Jesus told the disciples (Mark 10:32-34) that he was going to Jerusalem where he would be handed over to the leaders of the Jews, condemned to death, and given over to the Roman authorities who would humiliate him, spit on him, whip him, and finally kill him.

James and John and the other disciples had no intention of failing to hear what Jesus told them or of rejecting his teaching but their minds were so saturated with the traditional Messianic expectations of the Jews that

these warnings of Jesus just did not register on them.

Soon after that James and John spoke to Jesus! "Teacher we want you to do something for us." Their request was for permission to sit on the thrones to his right and to his left when he would come into his glory. They were so very sure the Messiah would set up an earthly kingdom that what he was telling them just did not make any impact.

The picture which was in the minds of James and John when they made their request of Jesus was in his teaching recorded in Matt. 19:28.

Jesus must have been a bit depressed that when he had tried to tell them about his suffering soon to come, they were thinking about getting ahead. He said, "You fellows just don't understand what you are asking." It seemed to them that they were just getting the jump on the other disciples and that they were simply asking for places of honor, responsibility, and power in the new administration. Jesus said that doesn't come for the asking.

He asked them if they could drink the cup that he was already beginning to drink or if they could be baptized with the baptism with which he was to be baptized. The cup and baptism were both understood in the Old Testament to imply suffering.

Without stopping to count the cost they said they were able to drink the cup and to endure the baptism of which he spoke. The real question was, were they ready to endure the suffering. He said that they might be able but that it would be costly for what they had requested he could not grant; it must be earned.

Several times the disciples had argued over who was the most important, so there was jealousy among them (cf. Mark 9:33-37.). When it was obvious that James and John had deliberately tried to get ahead of the other ten they were all angry.

Jesus called the disciples together and told them that anyone who wants to be great must be the servant of all. The word "minister" in King James Version, Mark 10:44 does not mean a pastor but one who serves. Jesus said that even he came to serve and not to be served.

III. Sons of thunder, Luke 9:51-56

Even though he knew that he would suffer and be put to death, Jesus set out

to go to Jerusalem. Since it was somewhat of a problem to find overnight accommodations for the crowd that followed him, Jesus sent some of his followers ahead to make arrangements in a Samaritan village. For a long time Jews and Samaritans had avoided one another. Now that Jesus wanted to come through their country with a group of Jews going to Jerusalem, they refused to extend hospitality to him.

When James and John saw what had happened they blew their tops! They asked Jesus to permit them to call down fire from heaven and destroy this group of Samaritans as Elijah had done (II Kings 1:12-16). Jesus' reaction to this was to rebuke them.

IV. Jesus' greatest miracle

What finally became of James and John, those power hungry, fiery tempered men who spent three years in the company of Jesus?

It is generally assumed that this is the John who wrote the Gospel, the Epistles, and the Apocalypse of John. When Jesus saw his mother and John near the cross he asked John to become as her son and to care for her (John 19:26-27). Jesus must not only have